



sing the assembling together of those who pray for him and his brethren while on the sea.

**SABBATH SCHOOL.**—This school, under the direction of its present superintendent, has recovered its usual efficiency and prosperity. Seamen attend this school. Ten, twenty and even thirty are frequently present. By their serious deportment and inquiries, they show that they search the Scriptures, because they believe that in them they can find eternal life. The school has also shared with the congregation in the divine blessing. A very considerable number have given evidence that their hearts have been renewed by divine grace.

**DEPOSITORY AND REGISTRY.**—Our depository for Bibles and tracts continues to be visited by increased numbers of seamen. They receive the Bible and tract with a word of counsel, with apparent gratitude.

The number of Bibles and Testaments distributed from the office is 423. Large quantities of tracts received from the American Tract Society at Boston, have been also distributed. These are all exerting their influence over the wide waste of waters.

**LIBRARY.**—Nearly all the books of the library are in circulation. As soon as they are returned they are distributed to the American Tract Society at Boston, several libraries of the bound volumes of the Tract Society. This Society will continue to lend us a "helping hand" in this department of our labors. The very special blessing of divine Providence on this mode of circulating good, gives ample encouragement for the future.

**THE WIDOWED ANCHOR TEMPERANCE SOCIETY.**—This Society was the first that was organized in this city on the principles of total abstinence from all that will intoxicate. It continues to receive large accessions. The meetings are attended with a good degree of interest.

**SAILOR'S HOME.**—This institution has been in operation two years. Its moral influence has exceeded the most sanguine expectations of its friends. At the time of reading the last report, 400 seamen had found a residence there. Of these, fifty were officers, more than one-half of whom were elevated, more than one-half of whom were residents at the house. Now, at the expiration of the second year, we can report a still larger number, who have found there a peaceful and quiet home, while the number who have become officers of vessels exceed that of the first year.

The whole number of seamen, therefore, who have shared in its temporal and spiritual blessing is nearly 800, while more than 100 of these are officers of vessels.

In this house the morning and evening sacrifice of prayer and praise is offered.

On Tuesday evening of each week, seamen meet at their own home for prayer and praise. While surrounded by such influences the wayward and abandoned have been reclaimed.

At several different times nearly every individual boarder expressed more or less anxiety for their spiritual welfare.

But our opinion has been expressed by all that have visited this establishment, and that is, an unqualified approbation of the order and decorum of its inmates.

Crews whole, or in part, continue to be shipped from the house. The testimony of merchants and shipmasters continue to be highly favorable.

Though Captain Brown and his lady have conducted the house with their usual prudence and economy, it will be perceived by our treasurer's report that the expenditures exceed the receipts by some hundred dollars. But our object is not dollars and cents, but that it is, however, believed, when the desolations of the past two years shall be restored, and business shall return to its accustomed channels, we shall be able to report as good voyagers, even in pounds, shillings and pence.

**SEAMEN'S SAVING BANK.**—This institution continues to receive the increased patronage of the sailor. The number of seamen who are depositors in this institution are 233, who have deposited 30,409 dollars.

**EXCISE.**—One year ago it was announced that our Society was largely involved in debt, in consequence of the purchase of the Sailor's Home. It was found early in the year that any further efforts to obtain funds in this city for the present would be in vain. Our commerce was prostrated. Men's hearts as well as their property was failing them. The Home was, therefore, mortgaged for five thousand dollars. A still larger sum was needed to liquidate the debt on the house.

The annual collections, which were made for the purpose of defraying the current expenses of the Society in those churches of this city, which were accustomed to sustain our operations, were very considerably diminished.

The general agent, therefore, was compelled to leave his pastoral charge for a time, to present the claims of the Society to the churches. These claims were met by those churches that were visited, with a good degree of liberality.

But while the debts of the Home have been diminished, there is a deficiency as it regards our current expenses. These are to be paid, and another year is before us. We must rely on the churches, the philanthropist and Christian, for funds to sustain and carry forward our operations.

**CONCLUSIONS.**—In closing their report, the Directors feel that they have great occasion for gratitude to God for his superintending providence over the operations of the Society. It is his hand, and not ours, that has given it its present efficiency. They look to the same Almighty and Wise Being for its future strength and prosperity.

To all those institutions whose object is the intellectual and moral improvement of seamen, they give them a God speed. To all these they say, we are brethren. Let the strife between us be to rescue the sailor from temporal and eternal ruin.

#### AMERICAN TRACT SOCIETY.

Abstract of the Twenty-Fourth Annual Report, presented May 30, 1858, by the Boston Recorder.

The past year has been one of trial and embarrassment to this Society, in common with the benevolent and commercial interests of the country.

At our last Anniversary a tempest of commercial and financial distress had just burst upon us, which has raged through the year, prostrating the credit and paralyzing the enterprise of the country, and sweeping from our friends and patrons the resources of former years.

It was to be expected that the income of some, if not of all our benevolent Societies, dependent on voluntary contributions for their support, would be diminished, and that those who would suffer most would be those who would be the least injured by the great work which all are seeking to advance. Important and indispensable as is the press to the progress of Christianity at home and abroad, the church could better afford to suspend its agency for a year, than to recall or withhold missionaries from the foreign or domestic field, or send back to their secular pursuits those of her sons who are depending on her charitable aid to prepare themselves for the Christian ministry. It was not to be expected that the Christian community would sustain all these institutions with the same liberality as they had done in times of general prosperity. And to present, as in former years, the claims of each to every church, when credit, confidence and pecuniary resources had fled, distress and panic extensively prevailing, and covetousness furnished with a new excuse to withhold, would require not only a greater amount of direct agency, in-

volving larger expenses with very disproportionate pecuniary returns, but exposing the cause of benevolence to a feeling of repugnance, however worthy the object for which aid is solicited, that might sour the spirit and shut up the heart to future solicitations. In these circumstances and with these views, your committee employed only one agent to visit the churches during the year; and he has devoted a considerable portion of the year to the circulation of our publications in the more destitute parts of our field. Consequently our receipts this year are less than those of the last.

There has been received into the Treasury from May 10, 1857, to May 10, 1858, \$17,784.43. The disbursements are \$17,784.43. Leaving a balance due the Treasurer, of \$557.84. \$2,500 is remitted for foreign distribution.

**PUBLICATIONS.**—The number of different publications on the Society's list is now 913, forty-six of which are new publications stereotyped during the year. Twenty thousand copies of the New Year's Tract entitled, "All in the Ark," by Rev. N. Adams of this city, were published and sold, and the demand still unsatisfied. The amount of publications sold is less than that of the last year.

**TRACT DISTRIBUTION, in connection with personal efforts for the spiritual good of individuals.**—This system is capable of being made a most happy and efficient auxiliary to the Christian ministry, by increasing the attendance on public worship, and the observance of the Sabbath, and by promoting the cause of temperance and restraining vice and immorality in every form, while in numerous instances God has directly blessed it to the conversion of the soul to Christ.

Could the churches in our land, especially in our cities and large towns be brought to engage in this work, prayerfully and earnestly, in the spirit of their Master, we believe the result would soon show that no better means could be employed for bringing the erring and lost to repentance and to Christ, save the stated ministry of the Gospel.

This system is still employed in the city of New York with increased vigor, and with the most animating results. The last Report of the New York City Tract Society states, that during the year 1857, 1,100 voluntary visitors employed, 675,000 Tracts distributed, 1792 Bibles given to destitute families, and 2,297 Testaments to children. 3,983 children gathered into Sabbath and public schools, and 438 persons into Bible Classes. 2069 pledged to total abstinence. 3,623 persuaded to attend public worship, 2,077 district prayer meetings held; 27 backsliders reported as reclaimed, and 496 individuals as hopefully converted. And so vigilantly is this system pursued that they can report that of these 496 hopeful converts, 333 and ninety with evangelical churches, and 163 reported to unite. As is here waiting for further evidence of a radical change; 21 had left the city, 20 had died in the triumph of faith. Of sixty-one nothing definite is known, as their names and residences were not recorded. Thirteen had backslidden or apostatized. Among the converts are persons of all ranks, ages and professions, and many were Roman Catholics.

**BOSTON.**—At our last Anniversary this effort had been commenced in this city, on a more systematic and extensive plan than formerly.

There is as yet no organized system embracing the evangelical churches of different denominations for the purpose of extending the effort throughout the city, but we are happy to state that the churches are taking to form such an organization. Two lay missionaries have been employed during the year.

As some of the visitors have not made regular monthly reports of their labors, we are not able to make a complete statement of the result of this effort for the year past.

From the reports of the two missionaries to whom a part of the visitors have made returns, we gather the following. The number of visitors co-operating with these brethren, 135; Tracts distributed, 68,749; 1,264 refused. One missionary reports: 370 children gathered into Sabbath Schools from his district. The other is unable to state the number gathered from his district. 6,600 families visited; 350 district prayer meetings held; average attendance 25. In one district, 200 attended these meetings who did not attend public worship on the Sabbath; 87 Bibles distributed. In one district 50 temperance pledges obtained, and ten intemperate persons reclaimed.

**VOLUME CIRCULATION.**—This department of the Society's operations continues to receive the approbation of good men of all evangelical denominations. Pastors and churches most cheerfully co-operate in the circulation of the Books. Notwithstanding the pecuniary embarrassments of the year past, 30,000 copies of these books have been circulated within the field of this Society, and the most of them on sale at cost. The whole number circulated in the country the past year is nearly 200,000.

Your Committee believe that the circulation may be continued and increased from year to year, until several copies of these books shall be found in almost every family and on board most of our ships, and read not only by this, but by future generations; forming the intellectual and moral character of the millions who shall come after us.

**THE FOREIGN FIELD.**—The full and animating communications received from abroad, of which the substance is embodied in the Report, led the Committee of the American Tract Society at New York, about the first of January, to issue a circular, stating the grounds of their determination to appropriate for respective foreign stations, the sum of fifty thousand dollars, as the least which the Society should immediately proceed to raise for foreign and pagan lands, and which they resolved to transmit as soon as the means could be obtained. That resolution was cordially approved by the Committee of this Society, who resolved to unite in efforts to fulfill the amount as soon as possible; and have since paid for Madras, \$1,000; for China, \$500; for Ceylon, \$500; for Malacca, \$500—total, \$2,500. With this aid, the sum of ten thousand dollars has already been paid over for foreign stations.

Almost the whole array of Divine Providence urges onward the foreign Christian press.

Our Foreign Missionary Board encourage this Society by their warm-hearted and cordial blessing on its endeavors as their auxiliary in the work of achieving a world's salvation; nor is it wonderful that, while they are enabled to employ not far from \$400,000 in the various other departments of the missionary work, something approaching one-tenth of that amount can be employed in the sole range of furnishing Tracts and volumes for pagan and other foreign lands.

These various Missionary Institutions are increasing the number of their presses, and all the means of giving to benighted nations the word of life on the printed page, not merely for the immediate illumination and conversion of individuals; but, by the Divine blessing, to lay permanent foundations for the establishment of the Gospel among them—to render them ultimately, in a word, what every enlightened, evangelized protestant community is—and what every community over which poverty holds its dark and iron sway is not—a people having in their own hands the means of light, and themselves daily "searching the Scriptures, whether these things are so."

#### BOSTON RECORDER.

Friday, June 1, 1858.

#### THE PRESBYTERIAN CHURCH.

We gave last week, a notice of the proceedings of the body sitting under the name of the "General Assembly," at the First Presbyterian church, Philadelphia, to Saturday, May 19.

Sabbath afternoon, by arrangement of the Assembly, the members united with a numerous body of Christians from the churches in Philadelphia and elsewhere, in celebrating the Lord's Supper. The occasion was one of deep interest.

On Monday morning, Rev. Harvey Curtis, delegate from the General Convention of Vermont, presented a paper, stating that, under the peculiar circumstances of the General Assembly, he did not feel authorized to sit with either of the bodies claiming that title; but expressing, for himself and in behalf of the General Convention of Vermont, the assurance of fraternal regard, (which was put on file.) The other

body refused to receive this, on the ground that it was addressed simply "To the Moderator," and not "To the Moderator of the General Assembly." The remainder of the morning was spent chiefly in disposing of the unfinished business of the last assembly, in relation to abbreviated creeds, in use among the churches, which was finally referred to a special committee, to examine the reports of Presbyteries on the subject.

The Massachusetts Delegation presented the following letter to the Moderator of each of the Assemblies, the second day after the meeting of the Commissioners.

"To the Moderator:—The undersigned respectfully represent, that they were appointed delegates to the General Assembly of the Presbyterian church by the General Association of Massachusetts for the present year. They beg leave to state, that under existing circumstances, they think it inexpedient to present their commissions to either of the bodies now purporting to be the General Assembly. They would also respectfully and affectionately add, that as the proposal for correspondence between the General Assembly and the General Association of Massachusetts came originally from the latter, a continuance of the part of the General Assembly, by whatever body that name is appropriated, will, in the opinion of the delegates, be met by the General Association of Massachusetts, with every consideration of respect, Christian courtesy and affection."

This letter was given to the Moderators by one of the delegates, with a request that it might be communicated. In the Old School Assembly its address was read, and the names of the signers, but it was not received, on the ground of its not being addressed to the General Assembly. Rev. R. J. Breckenridge, spoke in favor of receiving it.

In the New School Assembly, the letter was read by the Scribe, and by vote of the body was put upon the files.

In the afternoon, Rev. Robert Baird, by leave of the Assembly, made a very interesting statement relative to the state of Evangelical religion on the continent of Europe. The committee on corresponding bodies reported, recommending that the usual delegations be appointed, and also, that letters be addressed to the Presbyteries churches of Scotland, and to the Synod of Ulster, which was agreed to.

Tuesday afternoon, the assembly adjourned to attend the anniversary of the American Sunday School Union. This was, on the whole, interesting. The meeting was addressed by Rev. Messrs. Warner, Waterbury, and Baird, and Hon. Mr. Buckingham. Rev. Mr. Baird said in relation to Sabbath Schools on the continent of Europe, that the cause is advancing just in proportion to the progress of evangelical religion, and no faster. But, he said the door was wide open for the operations of the American Sunday School Union; and he thought great good might be accomplished by establishing libraries, both in English and French, in all the principal towns on the continent.

Mr. Buckingham said the influence of Sabbath Schools was most clearly and distinctly seen in the advancing state of intelligence and morals, among the lower classes in Great Britain; but the institution had not yet, as in this country, been made to benefit the rich as well as the poor.

Wednesday, being the day usually devoted to public religious exercises, the morning was spent in hearing the reports of Presbyteries on the state of religion. These were exceedingly interesting, an unprecedented number of revivals being reported. In between thirty and forty presbyteries reported, nearly two hundred churches have been blessed with revivals, some of which have been very powerful. To a very great extent, these have been by the blessing of God upon the ordinary means of grace. The afternoon was spent in prayer, reading the Scriptures, exhortation, and praise.

On Wednesday, a resolution was passed, declaring that "this body are willing to receive and consider any reasonable proposals for an amicable adjustment of the difficulties in the Presbyterian church." On Thursday a committee of twelve was appointed, with power to attend to any questions that may arise during the year, affecting the legal and pecuniary interests of the church. Six trustees were chosen, according to the provisions of the charter. The following resolutions were also passed:

1. Resolved, That it be earnestly recommended to all the churches under the care of the General Assembly, to observe, in connection with other denominations of Christians, the first Monday of January next, as a day of Humiliation and Prayer, for the revival of vital and practical religion throughout Christendom, and for the conversion of the world.

2. Resolved, That each minister within our bounds, be requested to preach, on the Sabbath previous, on some subject having a direct reference to the conversion of the world to Christ.

3. Resolved, That all evangelical denominations of Christians throughout the world, be invited to unite with us in this holy concert.

A resolution was also unanimously adopted, directing the Synod of Philadelphia, or rather creating a new Synod, to be called the Synod of Pennsylvania, and to consist of the Presbyteries of Lehigh, Wilkes-Barre, Philadelphia, 2d Philadelphia, 3d Carlisle, Northumberland and Huntington. The old presbytery of Philadelphia, N. Castle and Baltimore to remain the Synod of Philadelphia.

The proceedings of this body were characterized by great harmony and good feeling; and high expectations were entertained by its members, that great good would result from the position into which, from painful necessity, they had been driven.

#### PRESBYTERIAN CONVENTION.

The convention of those commissioners to the General Assembly, who were for sustaining the measures of the last Assembly, met in the Seventh Presbyterian church, Philadelphia, May 15, 1858. Officers, Rev. Dr. McPheters, President; Rev. T. D. Baird, Vice President; and Rev. E. W. Crane, and Rev. H. S. Pratt, Clerks. The convention was organized on the principle of admitting to seats none but such commissioners to the General Assembly as are willing to sustain the general cause of the last Assembly, in relation to the reform of the church. A committee was appointed to ascertain, as nearly as possible, what would be the state of the votes in this General Assembly, as to the measures of the last. A resolution was also passed that none should be present except members, and those introduced by them, and who were known to agree with them in sentiment.

Wednesday, on motion of Mr. Breckenridge, a series of resolutions were passed, respecting the duty of the Assembly to take measures to restore sound doctrine, order, and discipline, to the church; and declaring that the following things ought to be done: (1.) That the representation should be equalized; (2.) That the pastoral relation ought to be, to the utmost extent possible, restored; and that presbyteries ought to be more spring and cautious in ordaining evangelists; (3.) That the publication of tracts and Sunday School books ought to be taken into the hands of the church; (4.) That it is highly desirable that the General Assembly should institute an inquiry into the conduct of the American Board, in relation to the orthodoxy of their missionaries, with a view to ascertain and determine how far it may be proper and expedient for the Assembly to continue its recommendation of said Board; (5.) and that the Assembly

ought to carry out the measures of reform commenced by the last Assembly. Thursday morning, a committee appointed for the purpose, reported the nomination of Rev. W. S. Plumer as Moderator of the Assembly, and Rev. E. W. Crane, as temporary Clerk.

After the organization of the Assembly, as detailed in our last, the portion of the commissioners who remained in the Seventh Presbyterian church, appointed Rev. W. S. Plumer, Moderator, and Rev. E. W. Crane, temporary Clerk. We see little in the early part of the session that would interest the New England reader. On Friday afternoon, a paper from the convention was presented and referred to special committees. A committee of fifteen was appointed, to take into consideration the present state of the church, and report a plan for its prompt pacification, upon such a basis as to preserve, as far as practicable, in its new circumstances, its whole geographical extent and entire ecclesiastical organization. Saturday morning the committee on bills and overtures, reported extracts from the records of the Presbyteries of New York and Philadelphia 2d, in relation to violations of the terms of correspondence between the General Assembly and the General Associations of Massachusetts and Connecticut. We notice nothing further in the proceedings up to Tuesday afternoon, which would probably interest our readers. Wednesday was to have been spent in religious exercises.

#### Boston Anniversaries.

##### EDUCATION SOCIETY.

The Anniversary of the Boston Education Society, was held at Marlboro' Chapel, May 25th. Prayer was offered by Rev. Mr. Allen from Connecticut. Abstract of the Annual Report was read by Rev. Nehemiah Adams.

1. Resolved, That the Report now read, be adopted and published. Offered by Rev. Mr. Fay, of Barnstable, seconded by Rev. Mr. Badger of New York.

2. Resolved, That the condition of our own country and of pagan lands is such, as to demand and encourage strenuous and persevering efforts, that young men in the church, of piety and talent may be consecrated to the Christian ministry. Offered by Rev. Mr. Nash, General Agent American Education Society, seconded by Rev. Dr. Anderson.

3. Resolved, That in view of the destitution of Evangelical ministers not only in this country and pagan lands, but also in many parts of nominally Christian Europe, the American Education Society prefers strong claims upon the religious community for their prayers and pecuniary contributions. Offered by Rev. Mr. Baird from Paris, seconded by Rev. Mr. Hoadley.

In advocating this resolution, Mr. Baird said it was true that there was a great destitution of evangelical ministers in our own country. It was true also that there was an awful destitution in Pagan lands. But on these topics he should not now dwell. I come, said he, to speak of the destitution that exists in nominally Christian Europe—or rather, throughout nominal Christendom; not only in Europe, but on this continent. And when we take this view, leaving out England and the United States, what destitution shall we behold! When you look over Europe, what a vast destitution of evangelical ministers you see throughout the entire continent. And when you look over this continent, the 9 or 10 republics of South America, Mexico, Texas, and the Canadas, what a vast destitution! But I need not say much of these. My object now is, rather to make known the state of things on the continent of Europe; and I have to say, there is a vast work for us to do there; and much for this Society to do. There ought to be sent immediately from this country, faithful ministers to preach the gospel in the following places: Elsinore, Cronstadt, Hamburg, Bremen, and Gottenburg, in Sweden; Copenhagen, in Denmark; Odessa, Rotterdam, Bordeaux, Nantes, Marseilles, Cadix, Barcelona, Trieste, and many other towns that might be named. There is nothing to prevent evangelical ministers being sent to all these places, but want of the men and money. Let me call attention to this point, because of its vast importance. And what are such ministers to do? Begin first by preaching to the American and English residents and sailors, in the English language. In some places the English have ministers, but in these places there is room for more; and some of these ministers are not evangelical. These ministers may begin by preaching to small congregations of English and Americans; and in this way, they will preach the gospel to hundreds in the course of a year, and the influence thus exerted will be very great. But this will be the smallest part of their labors. They will labor just as one man does, whose case I will describe; a Mr. Scott, of Stockholm, who is maintained by the Wesleyan Missionary Society. He has been there eight years. He was induced to go there by a worthy Scotchman, who has an extensive iron manufactory there, and employs a great many English laborers. He invited a minister to preach to them, and for the first few years, supported him at his own expense. When Mr. Scott went there, he commenced service for the English and a few Americans; but as soon as possible, learned the Swedish language, and commenced service for a Swedish congregation. He now has a chapel filled with Swedes, in the afternoon, after his English services are over. Some of those who attend this service are persons of much influence, and one or two persons about the court attend; as well as many of the lower classes. So great was the crowd attending on this service, that he was compelled to go to England and raise money to build a chapel; and God has blessed his labors to the conversion of nearly 100 souls, though he has organized no church separate from the national church. By his advice, they go to their own church in the morning, and come to hear him in the afternoon. He tells them their ministers are evangelical in sentiment, and well meaning men, though not thoroughly converted. In this way he labors to do good, and is exerting great influence. He is the principal man in their Bible Society, Tract Society, Temperance Society, and Foreign Mission Society. He corresponds with a vast number of evangelical ministers, and exerts a great influence. I know of no man on the continent of Europe who is doing so much good. We need such men at all the places I have named. We have such a man at Havre, as seamen's chaplain, who is doing a vast amount of good. This is one thing we must do; and your Society must raise up the men.

But we must do more than this. We must raise up men, and send them to certain countries of Europe to preach the gospel to the natives. In Spain and Portugal, the door is open now. In all South America, also, the door is either now open, or will be before we are ready to enter; and so of other parts of Europe. Young men must be sent, who possess a talent for learning languages. There is no impediment in the way of their learning these languages, so as to be acceptable and profitable preachers. We must have such men. The door will be open throughout Europe and South America, before we are ready to enter. If 10 or 15 years ago, any body had told us what we can now do in France, Spain, Portugal, and Belgium, we should have thought such a thing incredible.

I can see nothing in these times so cheering as the fact that God has opened doors in countries that fifteen years ago, we supposed to be hermetically sealed against the entrance of the gospel. Who would then have believed that all Spain would now be open to the gospel? Yet so it is. I do not say it is open by the constitution and laws; but religious liberty is granted in fact; and it will continue so, I have no doubt, unless, as I do not believe, Don Carlos should gain the ascendancy. It is said on good authority, that he proposed to certain European powers to carry Madrid at the point of the bayonet, provided the means were furnished him; and that the proposal was responded to by Austria, on two conditions, one of which was that he should grant a general amnesty, and the other, that he should not establish the inquisition. But he said he would not promise either. I do not believe he will get there. Free principles have gained a footing in Spain, and they will prevail. It may go through many trials; but it will reach the boon of liberty at last.

As to the importance of the ministry—O, let any man see what I have seen, in the various countries I have visited, and he will see the importance of an evangelical and intelligent ministry. Our fostering aid is wanted there, to bring forward native young men for the ministry. While I was in New York, after I had addressed a meeting, a young man, a Spaniard, who has been converted in this country, came to me, and told me that he was preparing to preach the gospel to his countrymen. There are two or three more young Spaniards in Gibraltar, preparing for the ministry. By the blessing of God, their number will be increased; and a native Spanish ministry will be raised up. Do you think evangelical religion cannot take hold of Spaniards, or gain ground in France? If so, you have not read the history of the reformation; which once took a strong hold in France, Spain and Italy.

With regard to the reasonableness of this country doing this work, there must be thousands raised up for this country, and thousands for the heathen, and many to labor in nominally Christian countries; and they must come chiefly from this land; and why? Because God has raised up this country for this purpose. No man that knows the state of things in Europe, will deny that we have greater facilities for doing this work than any other people. We have a vast number of evangelical Christians and ministers. We have a more equal distribution of property, and a far greater number that are able and willing to give. We are the only people who have theological institutions, colleges and academies, in great numbers, open to all. Nothing like it exists, even in England. Their universities, with one exception, are closed against dissenters; and when admittance is granted, the expense is enormous. We have ten facilities for educating young men for the ministry, for one that exists in England. We cannot imagine a country better situated than we are, in this respect. And God will not let us be ignorant of these facilities, because he pours out his Spirit and converts our young men, and hundreds are continually turning their attention to this subject, to know the path of duty.

What have we to do then, but to go forward, and train up a ministry for the world? Do you say this is too much? Let us do it all, if in our power; but we need not do it all. England is doing much, but not in this way. She is, in this respect, still behind us. Indeed, their whole system of education is behind the age. Education, in this country, though superficial, is better adapted to the age, and the wants of the church, than any other in the world.

As to ministers out of employ, I do not know one such, who has health to labor, and who ought to labor in this work. I would go a great way to find such a man. If there are any, they are very few indeed.

When I look at the vastness of the wants of the world, my heart is ready to break. Let us make unwearied efforts, in reliance on Divine Providence, to supply these wants. I wish the day were at an end, when men are disputing whether they shall do this work in this way or that. I have looked at this thing with amazement. I am willing to work with any society that will go on and do the work—I care not whether it is a voluntary or an ecclesiastical organization.

[The Address of Mr. Nash will appear next week.]

#### PRISON DISCIPLINE SOCIETY.

The Anniversary of this Society was held in Marlboro' chapel, on Tuesday last, at 11 o'clock, A. M. The meeting was opened with reading the 51st Psalm and prayer, by Rev. Mr. Rogers, of Boston. Rev. Louis Dwight, the Corresponding Secretary, read an abstract of the annual report.

Rev. Dr. Woods, of Andover, moved the acceptance and publication of the report, and read two letters to the Corresponding Secretary, one from Hon. Samuel Hoare, member of the British Parliament, making inquiry as to the relative merits of the Pennsylvania and Auburn systems of prison discipline; and also from Hon. William H. Barton, one of the judges of the Supreme Court, New South Wales, acknowledging the receipt of the Reports of the Society.

S. E. Coules, Esq., of Portsmouth, N. H., offered the second resolution, as follows:

Resolved, That the great national work of making suitable provision for poor lunatics, is but just begun, is, however, well begun, and the agency of this Society should not cease till it is accomplished.

I do not rise, said he, to make a long address, nor am I prepared to do so; but my attention has been very much called to the sufferings of lunatics in my native State; which has led me to make application to the Secretary of this Society for information on the subject. And I am here to give my testimony to the value of this Society; for whatever has been done in our State for the benefit of this distressed class of men, we are indebted to this Society. In passing over our State, I have seen so much suffering from the loss of mind—I have heard their groans and cries for pity; and I have turned to this Society for relief, and whatever has been done, the work is theirs. Much has been done; and I trust you will persevere till there is an asylum in every State.

The resolution was seconded by Mr. William Ladd, and passed.

Hon. Mr. Eliot, Mayor of Boston, offered the following resolution:

Resolved, That this Society deserves great encouragement to perseverance, in its efforts to introduce the system it has uniformly recommended by the facts which experience has developed in relation to prison discipline.

It is well known, said he, that the system of prison discipline recommended by this Society is not the only one in practice. It was not to be expected that all men would at once adopt a plan which falls so far short of perfection. We rejoice that others have employed their talents in devising other plans. We are not so wedded to our plans as to be unwilling to adopt a better. We will rejoice at the suggestion of any improvement. But at the same time, we must weigh well and carefully lest we fall into the too common error, and give up a certainty for an uncertainty. What is the great object of prison discipline? Nothing less than the suppression of crime—that great burden upon human society, against which all the ar-

ray of government has directed. In former times, was thought punishment was a sufficient remedy, and the more severe and cruel, the more effective, was supposed to be. But experience has taught us that cruelty only brutalizes. It has been alleged that Society that relies too much upon moral influence, and we have found no means for exerting moral influence too important to claim our attention. Others, have thought it better to confine one individual solitary and alone; that system has been tried, and enough to admit of a fair comparison. I propose to institute such a comparison.

1. As to the relative cost of buildings. In former times, found that the cost of a cell in Philadelphia and Newburg is about seven times that of a cell on the Auburn plan; and if we suppose the whole seven hundred and thirty prisoners in the United States, provided for in this manner, the difference would be \$7,800,000 in favor of the Auburn system. Now we do not propose economy as the grand object, but certainly such a sum is not to be overlooked.

2. As to the product of labor. On the Auburn plan, this is found nearly three times as great as that of Philadelphia, which would make the difference of the whole seven hundred thousand dollars. We have been charged with making too much of pecuniary advantages. "What are dollars and cents," it is asked, "compared with morals." We are far from intending to the system merely on account of its expense, and if the directors will show us from facts, the decided superiority of their system for the reformation of the convicts, we will agree never to mention the subject again. I know it is contended that it is superior, but experience has not confirmed it.

3. As to the healthfulness of the systems. Here we would think there is no room for discussion. Here we would think that active employment in the open air is more conducive to health, than solitary confinement, and sedentary employment. Yet, by the directors, it is stoutly insisted, that the health of the convicts is improved by being confined in a single room, day and night, for all purposes. Who would not predict that stone workers and carpenters laboring in the open air would be more healthy than women employed in a solitary cell. What is the largest number of experience? The number of deaths in the Philadelphia prison in 1837, was about five per cent, while at Charlestown, it was less than two per cent, and at Wethersfield, it was less than half per cent, making an aggregate difference of from one hundred and fifty, to two hundred and ten lives. And as with the body, so with the mind. We have the admissions of the directors of the Philadelphia prison, that cases of dementia occur every year. No directors of the Auburn system ever had to make such an admission.

But after all, it is the opportunity afforded for instruction, which constitutes the superiority of the Auburn system. It is well known that a large proportion of persons in all prisons, are those who have had no opportunities for acquiring education; and a prison for the first time they enjoy this opportunity. But how is this done upon the Philadelphia system? A solitary individual, in a solitary cell.—No Sabbath School, no Sabbath instruction, no morning and evening prayer—and this is to be regarded as a substitute for all moral influence? It may be said that it overstates the case, that there are opportunities for instruction. But what are they? The preacher stands at the end of the corridor, and preaches to



## Poetry.

## THE COMPASS.

The following beautiful lines are from the London Evangelical Magazine.

This storm was loud—before the blast  
Our gallant bark was driven;  
Their flaming crests the billows reared,  
And not one friendly star appeared  
Through all the vault of heaven.

Yet doubtless still the steersman stood,  
And gazed, without a sigh,  
Where passed on needle and trim,  
And lighted by a lantern dim,  
The compass meets his eye.

Thence taught his darkness course to steer,  
He breathed a sigh of joy;  
But hushed the whirlwind's headlong night,  
Nor once throughout that dismal night  
To fear or doubt gave way.

And what is oft the Christian's life  
But storm as dark and drear,  
Through which, without one blissful ray  
Of worldly bliss to cheer his way,  
He must his vessel steer?

Yet let him ne'er to sorrow yield,  
For in the sacred page  
A compass shows, divinely true,  
And self-instruction, gentle view,  
Amidst the tempest's rage.

Then let him let his grasp the helm,  
Though loud the billows roar;  
And soon his toils and troubles past,  
His anchor he shall safely cast,  
On Canaan's happy shore.

## Miscellany.

For the Boston Recorder.

## SLAVERY IN THE TIME OF CHRIST AND HIS APOSTLES.—NO. VI.

In my last number it was suggested, that the reason which prevented Christ and his Apostles, from making any direct attack upon Slavery, was, that *this is not the best way to destroy it*. In illustration of this, the thought was suggested, that it is not best for the world to see the destruction of Slavery, on account of the danger of exciting the spirit of indignation. I wish to add, that the danger, to any individual, of feeling and indulging this spirit, seems not sufficiently understood and appreciated. It appears to have a hardening influence on the heart; and this hardening exposes the soul to any evil that lies in its way. How often has the indignant heart of heresy become so hardened in its feelings by its indignation, as to turn heretic. How often has the indignant advocate of moral reform fallen into the snare against which he had warned others. How often has the indignant rebuker of the spirit of war, manifested a willingness for insurrection to promote the principles of peace; and said, *let it come, I shall sympathize with the oppressed and down-trodden*. The philosophy of the case seems to be this. When the heart is hardened by the spirit of indignation, it is prepared for any wickedness; and it seizes upon that which lies nearest in the line of vision. This consideration has its weight in our present inquiry, why Christ and his Apostles made no direct attack upon Slavery? If, as was suggested in the last number, such an attack, from the nature of the case, and the man, cannot be conducted in the spirit of kindness; if it exposes its advocates to the hardening process of indignation, *it will create more of the spirit of slaveholding than it will destroy*, that being the nearest evil before the indignant mind. It will make men domineering and imperious, set them up as overseers, with a quill in hand, to write every man's name, who does not vote and speak and act as directed, among the proscribed felons. It will leave them exposed to any false opinion, however groundless; even that they have attained to sinless perfection; and that the authority of human government, in the state or the family, is a usurpation, equalled only by the yoke of bondage imposed upon us by the law of God, respecting the Sabbath day.

Some perhaps might suggest, that this view of the influence of indignation over the heart, explains the reason that some men have been suddenly converted to abolitionism. The Rev. Mr. Kirk, of Albany, after he became enlightened, said, *the way this thing is done is, "first to knock a man down and then convert him."* This, in kind and gentle English means, first excite a man's indignation, and then he can be made to believe any thing, which seems to be "plainly" true. And does not this furnish us with one probable reason, that Christ and his Apostles made no direct attack upon Slavery? The injury it would have done to the Apostles and primitive Christians, by rousing their indignation, was a reason for "the silence of wisdom." In regard to ourselves, before we can destroy Slavery, we must so reform the States, that they will *not* set down, as an achievement which would throw into darkness all that England and the world have ever done in the race of humanity. Had it been necessary for Great Britain to persuade the Legislature of Jamaica, to abolish Slavery by vote, and this by mere moral influence, she would have had on her hands a task, precisely similar to that which we have on ours, in regard to our States; for example Georgia. Do we not need angels for such a work? It seems that a similar work could not be safely trusted to the hands of the Apostles; and therefore, like wise men, they did not attempt it.

Yours, &c. FREE DISCUSSION.

For the Boston Recorder.

## RELIGION IN THE VARIOUS RELATIONS OF LIFE.—NO. V.

The extent of a person's usefulness may depend on his age and condition in life; but the question whether we shall do good according to the means God has given us, depends on the state of our heart. Persons often lament that they are doomed to a useless life, because poor, obscure, and have no talent for public speaking. The most humble Christian in the church, who fills the place in which God has put him, and properly discharges the duties of his station, according to his measure, glorifies God as truly as a Howard or a Whitfield. Let a man, a woman or a child be what they ought to be in the place where Providence has put them, and they cannot fail to be the light of this world. I fear a mistake, as to the way of doing good, has led many out of their proper place, to assume duties for which they were never fitted, and to which they were never called. The ministry is one, not the only way of doing good; hence the man or the woman should never lose an opportunity, to degrade a place in the ministry. One who ought to show the Christian graces in guiding the house, ought never to leave her place, thinking public speaking is the only way to do good. Do with thy might what thy hand findeth to do, is heaven's direction. Every relation and condition of life furnish opportunities, and give ample occasion to show the influence of grace. The foreigner, distant or near, is best protected by having all her sons and daughters in their place, and performing the duties of the condition in which God has placed them. No body can serve God better than to do the duty all the opportunities, and means of doing good time in glazing over the fence, and reaching after things above, and quite, and reaching to a limited circle with encouraging success. The benefits to be derived from it, I may be allowed to say, are no longer problematical.

From the New York Observer, by Request.

## CLAIMS OF CHURCH MUSIC.—NO. IV.

Who's duty it is to sing the praises of God?

The Christian musician like the pulpit orator, has an important object to be gained at every hearing. In a religious point of view, therefore, musical excellence is always to be estimated in reference to times and circumstances, and with due regard to the susceptibilities of those who are to be edified by the performance. This circumstance alone could not fail to create diversity of opinion, feeling and taste, among the friends of sacred music. Nevertheless the manner of performance at any given time and place, must, as we have seen, be consonant, else there will be jargon instead of harmony, and confusion of language in the place of impressive enunciation. This consciousness implies skill; and skill is to be acquired only by practice and skill.

But here, in the mind of many intelligent and conscientious worshippers, arises a serious difficulty; and one which they suppose in the present condition of things is insurmountable. The difficulty may be thus stated.—If the most successful cultivators in the midst of us—men who devote much time, and labor and expense, in qualifying themselves for leading the praises of God in our worshipping assemblies, and who are to be acquired only by practice and skill. But here, in the mind of many intelligent and conscientious worshippers, arises a serious difficulty; and one which they suppose in the present condition of things is insurmountable. The difficulty may be thus stated.—If the most successful cultivators in the midst of us—men who devote much time, and labor and expense, in qualifying themselves for leading the praises of God in our worshipping assemblies, and who are to be acquired only by practice and skill.

In meeting this difficulty I am willing that it should be fairly appreciated. Let it have its full weight. For arguments sake, let it be regarded as insurmountable. And what is the inference? Plainly, that no remedy is to be found. The churches then have a right to trample on the art; and individuals to admonish one another in the jargon of dissipated voices and unintelligible articulations. And then, too, we must affirm that the musical art has outlived the period of its utility; and that that has been its lot to be a relic of the comparative darkness, is now rendered impracticable amid increasing light and accumulating facilities. Our readers are not ready for such a conclusion as this; and will therefore be willing to abandon the premises that lead to it. Then, by every fair principle of inferential argument, I would say the difficulty ought to be surmounted. The cause of Zion requires it. The Christian name requires it. It is shame for us to be undervaluing the high praises of our God. His language is—"Whoso offereth praise glorifieth me." And he has distinctly pointed us to the constituted method of praising him. Have we found out a better method? And may that which God himself constituted, now be neglected with impunity?

Let us approach to this difficulty and see if it cannot be fairly met. What is the amount of it? Why simply this, that because some are "forever learning without coming to the knowledge of the truth;" the rest who have not been studying may as well despair of finding it, and sit down in idleness. We have not so learned Christ. Every man must stand or fall on his own responsibility.

We admit that the difficulty in question has been great; but we assert, fearless of contradiction, that it has grown out of that very general neglect of the subject which it proposes to excuse and perpetuate. The truth is, that often in reference to devotional song, cultivation, where it has been resorted to, has greatly mistaken its end. There has been in this respect, a world of misdirection; and the evil will never be cured till the work is taken in hand on Christian principles.

The principles of the devotional and of the secular departments, are in some important respects fundamentally at variance with each other. The one has religious edification for its object; the other amusement. The one makes its appeal chiefly to the heart; the other addresses itself principally to the imagination. The one aims at true paths, like the eloquence of the pulpit; the other has but the pathos of polished style or dramatic sentimentality. The one excludes the ostentation of display; the other tolerates and encourages it, as a matter of necessity. The one demands true sensibility of soul in reference to the sacred words of the song; the other has little to do with words except as furnishing occasions for music.

The points of difference are not merely to composition and execution, but to systems of cultivation. Devotional music according to the design of the institution, directs its appeals to all, even the humblest classes in community. Secular music, regarded as a fine art, despises every thing like mediocrity, and delights to elevate itself above the level of popular appreciation. In the consistent school for devotion, it is early becomes a leading object, to inculcate the direct enunciation of the sacred text. The pupil must be taught to speak intelligently though for a time he does so, more or less, at the expense of the melody. Polish of manner, is necessarily with him a later acquirement. But, in the secular school, the voice is treated throughout, as a musical instrument of a higher order, scarcely endowed with the power of verbal utterance. It often claims the highest adoration, and is treated as a known tongue. Witness, for example, the crowds at our Italian operas and concerts, where not a single syllable is understood by the eager listeners!

Such important distinctions as have been suggested, I am sorry to say, have been for a long time overlooked by the friends of cultivation. Men of secular views, associations and principles have so generally taken the lead in this business, that their habits and maxims and methods of management, have extensively prevailed, without being investigated or called in question. And who even now shall dare to rise up against the highest geniuses in Christendom, charging the idols of public favor with the least suspicion of imperfection or fallibility? Who can venture to speak in the truest manner of the possibility of misdirection?

I have said before and would now repeat, that I am no enemy to the higher walks of cultivation. Let them have an appropriate place. All I ask is proper discrimination in management. Music like painting and poetry, will doubtless continue to be cultivated extensively as a secular art. And why should it not? What should hinder? As well might we say that no eloquence should ever be delivered but that of the pulpit. The pulpit itself is benefited by the lessons of eloquence which it derives from the bar and from popular assemblies. And this is a species of advantage which it could not well afford to lose. At the same time, let it be remembered that the pulpit has a distinct school of its own. It has its own peculiar maxims and associations, and purposes, and principles, which are not to be set aside in favor of dramatic sentimentality, or invaded by the dictates of every talented declaimer who wins upon the public favor. Real improvement it can indeed derive from almost every source imaginable, without departing from fundamental principles. These are ever to be held inviolate.

Now all we ask for devotional music is the same precise thing—the same independence of system of its own in reference to religious associations and principles. And surely this is no unreasonable demand. Let this be granted, and the work of reform will no longer be deemed impracticable. Difficulties of every kind, however insurmountable they might appear under other circumstances, will then be readily obviated. What I would here propose for general adoption has already been tried on a limited scale with encouraging success. The benefits to be derived from it, I may be allowed to say, are no longer problematical.

Let the experiment be widely extended. Let it be fairly taken in hand, and it will then be easy to ascertain whose duty it is, to sing the praises of God.

## FROM RUSSIA.

Extract from a Letter, addressed to the Society of Inquiry, in Princeton Theological Seminary, from Rev. John C. Brown, dated St. Petersburg, Jan. 1, 1838.

"The Greek church of Russia is strictly evangelical in her sentiments. 'There are few of them,' says Dr. Pinkerton, speaking of the Russian people generally, 'that are of age, who have not learned to repeat the Lord's prayer, and many also the creed; and who on being questioned would not reply that they are sinners; that sin is a transgression of the law of God; that Christ Jesus came into the world to save sinners; that he died on the cross to redeem us; that we must pray for the pardon of our sins for his sake; that at death the soul goes to heaven or hell, and that Christ will come at the resurrection to judge the world.' But notwithstanding this, the ignorance that prevails is deplorable. Shortly before my visit to England, and America, I was travelling with a friend, who inquired of the twosick (sledge-driver) if he could read. Finding that he could not, we inquired if there were no school in his village; but the poor man did not know what a school was. We explained to him the nature of a school; when recollecting himself, he said, he had heard there was something of that kind in a village about one hundred miles from the town where he lived; but he had never seen any. We next asked him concerning the Bible; but he knew not what it was. We in like manner explained to him what kind of a book it was; but he said he had never heard before of such a book; nor did he think that any of his fellow villagers possessed a copy of it. 'We are all,' said he, 'dark people; there is a priest living in our village; but you have not asked him, he has in all probability been able to give you the information you desire. Finding his ignorance so great, we asked him, 'do you know that there is a God?' 'Oh yes,' said he quickly, 'we worship the whole of them,' in the opinion of this poor man, all the saints of the calendar were equals of the one true and living God. The priests, and the more intelligent part of the community, consider themselves blasphemous, but say that when they do pray, they only ask them to intercede and pray to God for them; but it is easy to prove that many of the peasants do look upon the saints as Gods, and the equals, if not the rivals of Jehovah.

Two of my friends, Drs. P. and H., travelling some years since in the south of Russia, entered into conversation on the subject of religion, and the priests, and the more intelligent part of the community, consider themselves blasphemous, but say that when they do pray, they only ask them to intercede and pray to God for them; but it is easy to prove that many of the peasants do look upon the saints as Gods, and the equals, if not the rivals of Jehovah.

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habilities of the sufferer, and brought to the side of his couch. It laid in his place, while he is dexterously removed. Some one then approaches with a knife and stabs the man of straw; after which it is removed and cast into a fire outside of the tent; the infuriated doctors imagining that by this means the god will be completely deceived; and being fully avenged, as he supposes, his attention will be directed elsewhere, and the sufferer will recover. If he should not recover, all that can be said, is that the god had seen through the trick, and had not been deceived.

Again, in worship, to pray would be too much trouble. For presenting their supplications, they adopt the following plan. A number of petitions are written out on paper, and wound on a cylinder, which is inserted in a cylindrical case, about the size of a drum. To one end of the cylinder which projects, a crank handle is affixed by which it is turned round, and the prayers being then put in motion, it is expected they will be answered by their gods. Frequently a number of petitions are wound on a cord, the other end of which is attached to the handle of the praying machine; thus presenting prayers to gods who cannot save. Machines of a similar description, but much larger, are kept in their temples for the use of those who go thither to worship. But for many years this is no laborious, and they fasten a number of serolls of paper on one cord, as the tail of a boy's kite is made, and hanging these on a tree, leave it to the wind to put them in motion, and present their prayers.

## A CONVERSATION ON CONSCIENCE.

A few friends, says the Presbyterian, accidentally meeting one day, were led in conversation to conclude that some men have no consciences.—"There is neighbor T." said one of them, "who has borrowed from me no less than three umbrellas, and he seems to make no conscience of bringing them back." "Ah," said another, "I have been several such neighbors, until my library almost consists of old volumes." "The case is bad enough," said a mechanic, "but not so hard as mine, for I have been working for the rich Mr. F., for the last twelve months, and he has so little conscience, that he always puts me off, when I ask for payment." "Well, well," said a physician, "I have always found that men had less conscience, in paying the doctor's bill, than any other class." "Excuse me, sir," says a country clergyman, "if I doubt your conclusion. I labor hard, and live poor, and although I am always descending on the pleasures of a good conscience, that is, a conscience which accuses us of no neglect of duty, yet I seldom find my parishioners with conscience enough to remember the poor parson's quarter day." While this conversation was going on, the publisher of a newspaper stepped up and remarked, "Gentlemen, I have no objection to your conversation, but I have a complaint to make. I go to the expense of buying presses, type, and paper; I hire workmen who must be paid by the week; I send out a weekly sheet of religious news, and yet some of my subscribers have never made it a matter of conscience to pay me a cent for the last three years. And when I send them a bill, they refuse to pay it. I have no objection to your conversation, but I have a complaint to make. I go to the expense of buying presses, type, and paper; I hire workmen who must be paid by the week; I send out a weekly sheet of religious news, and yet some of my subscribers have never made it a matter of conscience to pay me a cent for the last three years. And when I send them a bill, they refuse to pay it.

The U. S. Mint.—The regulations of the mint as to the exchange of coins for bullion, are very simple and more liberal than those of the mints of any other country. If bullion of the proper standard and of a quality fit for coinage is deposited at the mint, the value of it is returned in American coins without loss of any kind, and the bullion is returned being bought by the government. If the bullion is low standard, or of bad quality, the depositor is charged with the cost of refining; and if the bullion is above standard, the depositor is charged with the cost of the alloy introduced.

An immense amount of small silver is now being coined at the U. S. mint—principally for the banks. The silver pieces of the mint are French five franc pieces, for which the whole weight is returned. Mexican dollars have to be refined before they can be converted into small coins.

Promotion.—The Governor and Council of New Hampshire on Friday last, unanimously nominated Hon. Levi Woodbury to be Chief Justice of the Superior Court of that State, in place of the late Judge Richardson, deceased.

The Peoria Register announces the arrival at that place of the steamer Princeton, with about 150 emigrants on board, who design settling in the neighborhood of Oregon City. They embarked at Wheeling, and carried with them all the necessary implements of husbandry, and household furniture to the amount of about 75 tons. It seems they have gone there prepared to live.

James Dyke, son of William Dyke, fell from a wharf at the north part of the city, yesterday afternoon, and was provisionally saved from drowning by the sailors of a young ship, who, after eleven years of age, named Griffin.—*Mass. Jour. of Monday.*

Lockett Jay.—A remedy has been discovered for this dreadful affliction. It is nothing but the application of warm strong ley, made from wood ashes. The part injured should be bathed in the ley frequently, and if it be in a part of the body that cannot be conveniently immersed, apply flannels wetted with the ley.

Aboriginal Gallantry.—In a talk which the British officers had lately with the Indians, the former on board, who design settling in the neighborhood of Oregon City. They embarked at Wheeling, and carried with them all the necessary implements of husbandry, and household furniture to the amount of about 75 tons. It seems they have gone there prepared to live.

Henry M. Woods, Assistant Postmaster at Ellsworth, Me. indicted for perjury, was yesterday convicted, and sentenced to ten years confinement in the Jail, at Augusta.

## DAY'S ACADEMY.

THE Summer Term will commence on Tuesday, the 12th of June, and continue twelve weeks.

Tuition. Common English branches, \$3.50. Higher, \$4.50. Languages, \$5.00. Board, \$1.75 per week.

The beauty of its situation, the moral character of the place, the literary attainments of Mr. Harris, the Principal of the Institution, and the thorough course of instruction he has adopted, and the correct discipline he has established in this Institution worthy the liberal patronage of the public.

A Preceptor or Assistant will be procured, as the wants of the Academy may demand.

MR. EVERETT, Per Order. REFERENCES.—Dr. Wayland, Providence.—Hon. J. C. Gay, Boston.—Hon. J. P. Fiske, New York.—Wheaton, Mass. 1838.

## PEPPERELL ACADEMY.

THE Summer Term of this Institution, will commence on Wednesday, the 6th of June next, and continue eleven weeks.

Tuition from \$3.50 to \$5.50. Board from \$1.75 to \$2.50. GEORGE COOKE, Principal.

## WORKS ON BAPTISM.

CHRISTIAN BAPTISM. An Examination of Prof. Ripley's Essay on "The Mode of Baptism." By Henry J. Ripley. For of Biblical Literature in the Newton Theol. Institution.

Right Views of Baptism; or Internal Evidence of Adult Baptism; being a review of "The Baptized Child," by William Hague, Pastor of the First Baptist Church, Providence, R. I.

The Scriptural Basis of Baptism; or, a faithful citation of the New Testament, relating to the mode of baptism, with the sacred text, and the correct doctrine of the mode of baptism, supported by numerous extracts from the most eminent and learned writers. To which is added, a short examination of the rise and grounds of Infant Baptism. By R. K. Fennelly.

Peter and Benjamin. A familiar Dialogue on the subject of Close Communion. By Gustavus F. Davis, D. D. For sale by GOULD, KENDALL & LINCOLN, 54 Washington street. May 25.

## BOSTON ACADEMY OF MUSIC.

TEACHERS' Class for 1838. A course of instruction to teachers of vocal music will commence on Wednesday, August 15th, at 10 o'clock A. M. and will be continued daily, as follows, viz:

1. Lectures on the elementary principles of music, in which the method of teaching, according to the "Manual of Instruction," together with such improvements as later experience and observation have suggested, will be fully explained, and practically illustrated.

2. Exercises in singing, designed to improve the taste, and to promote a correct manner of pronunciation, in sacred and secular music, including Psalms, Chanting and Choruses, in the Sacred, and in other Sacred pieces, in the Secular department.

3. Lectures on the rudiments of Harmony and Thorough Base, designed to aid those who desire to become acquainted with the elements of musical science.

4. Meetings of the class for the discussion of musical subjects, and for bringing together the result of their experience, and thereby uniting and improving the mode of teaching, and in the manner of performing music may be promoted, and the standard and qualifications of teachers and conductors elevated.

The whole course will be adapted to the wants of Teachers of Singing Schools, of Unitarian and of Juvenile classes; or for such teachers of Common Schools, male or female, as are desirous of introducing music as a regular branch of instruction.

Terms as follows.—Admission to all except the Lectures on Thorough Base.—Five dollars for Gentlemen, and Two dollars and fifty cents for Ladies.

Admission to Lectures on Thorough Base. Two dollars and fifty cents for Gentlemen, and One dollar and twenty five cents for Ladies.

Members of previous classes are invited to attend all, except the Lectures on Thorough Base, with the privilege also of introducing a Lady, without charge.

Ladies and Gentlemen who intend to join this class are particularly desired to be present at the first meeting, in order to receive the necessary instructions, and to be introduced to the system. The duration of the course cannot be exactly determined—but will not extend beyond two weeks.

Tickets of admission to be obtained at the Bookstore of Messrs. Perkins & Marvin, No. 14 Washington street.

MR. GEO. W. GOULD, Secretary. Acad. of Music.

THE attention of CLEVERLY, may be present at the Anniversary, is respectfully solicited. A valuable DICTIONARY, an entire new and valuable work, in one volume, 160 pages, with upwards of nine thousand words, and for sale at the Bookstore, No. 22 COURT ST., Boston, at 25 cents, and other prices, according to the paper and binding.

This volume has been prepared with great care, and with the labor of several years.

Its design is twofold. First, to answer all the common purposes of a Bible Dictionary, in relation to the geography, history, biography, and antiquities of the Bible, as ordinarily required by students of the Bible.

Secondly, to direct the inquirer to various sources of further and more minute information, which are within his reach, in the cheapest and most accessible form.

It differs from other works of the same class in the following particulars:—1. It makes the Bible, as far as practicable, its own interpreter, setting the meaning of words, phrases and allusions by reference to the various passages and connections in which they are employed.

2. It avoids exhortations and reflections, and all other matters not tending to throw light on the subject of inquiry.

3. It contains a full and complete list of the names of all the persons mentioned in the Bible, with their names, and the names of their families, and the names of their places of birth, and the names of their places of death.

4. It contains a full and complete list of the names of all the places mentioned in the Bible, with their names, and the names of their families, and the names of their places of birth, and the names of their places of death.

5. It contains a full and complete list of the names of all the events mentioned in the Bible, with their names, and the names of their families, and the names of their places of birth, and the names of their places of death.

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10. It contains a full and complete list of the names of all the places mentioned in the Bible, with their names, and the names of their families, and the names of their places of birth, and the names of their places of death.

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